



THE GOOD

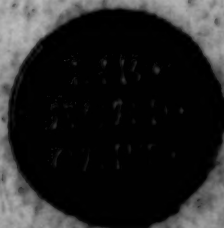
AND *Syn. 7. 61. 3*

THE BADDE,

OR

Descriptions of the
Worthies, and Vnworthies
of this Age.

WHERE
The Best may see their Graces, and
the worst discern their Baseness.



LONDON,

Printed by George Purflowe for Iohn Budge, and are to be 88... 30
sold at the great South-dore of Paules,
and at Brittaines Burse.

1616.

EE 48



THE GOOD

AND

THE BADDE

OR

Descriptions of the

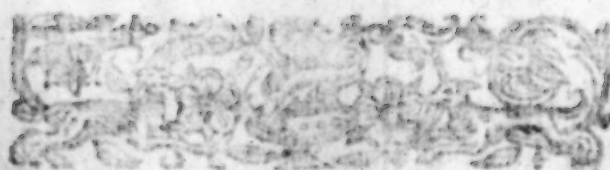
VVorthies, and Vvworthies

of this age.

WHERE

The Best may see their Graces, and

the worst distinguish their Baseness.



LONDON

Printed by George Paschall for Iohn Baskett, and are to be

sold at the great South-dock of Bancks,

and in Westminster-Buffe.

1615.

3 3 42



TO
THE RIGHT
VVORSHIPFULL

and VVorthy, *Sir Gilbert Houghton,*
of Houghton Knight, the Noble fauourer of all
vertuous spirits: the highest power of hea-
uen grant the blessing of all happinesse
to his worthy hearts desire.

VVorthy Knight:



*He worthinesse of this sub-
iect, in which is set downe,
the difference of light and
darkenesse, in the nature
of Honour and disgrace,
to the deseruers of either, hath made me
(vpon the note of the Noblenesse of
your spirit) like the Eagle, still looking
towards the Sunne; to present to your
A 3 patience,*

D E D I C A T O R Y.

*patience, the Patronage of this little
Treatise, of the VVorthies and Vn-
worthies of this Age : Wherein, I
hope, you will finde some things to your
content, nothing to the contrary : which
leauing to the acceptance of your good
fauour, with my further seruice to your
command : I humbly rest,*

Your VVorships

deuoted, to be

commanded,

Nicholas Breton.



TO THE READER.



I Am sure that if you read thorough this Booke, you will finde your description in one place or other: it among the Worthies, holde you where you are, and change not your Carde for a worse: If among the other, mend that is amisse and all will be well. I name you not, for I know you not; but, I will wish the best, because the worst is too bad: I hope there will no body be angry, except it be, with himselfe for some-what that hee findes out of order, if it bee so, the hope is the greater, the bad will be no worse: yet the world being at such a passe, that living Creatures are scarcely knowne from pictures till they moue, nor Wise-men from fooles till they speake, nor Arteists from Bunglers, till they worke; I will onely wish the Worthy their worth, and the contrary, what may mend their Condition; and for my selfe but pardon for my presumption,

To the Reader.

tion, in writing vpon the natures of more
worth then I am worthy to write of, and fa-
uourable acceptation of no worthy intenti-
on of reprehension, by the least thought of
malicious disposition. So leauing my booke
to your best like, with my better labours to
the like effect: In hope to finde you among
the Worthies: I rest,

At your command, if worthy, N. B.



THE GOOD

AND

THE BADDE:

OR,

*Descriptions of the Worthies, and
Vnworthies of this Age.*

A Worthy KING.

A Worthy King is a figure of God, in the nature of gouernment: he is the chiefe of men, and the Churches Champion, Natures honour, and Earths maiesty: is the director of Law, and the strength of the same, the Sword of Iustice and the Scepter of Mercy, the Glasse of Grace, and the Eye of Honour, the Terror of Treason, and the Life of Loyalty. His command is general, and his power absolute, his frowne a death, and his fauour a life, his charge is his subjects, his care their safety, his pleasure their peace, and his ioy their loue: he is not to be paraleld, because he is without equalitie, and the prerogatiue of his Crowne must not be contradicted: hee is the Lords Anointed, and therefore must not be touched, and the Head of a publique body, and therefore must

B

bee

be preserved: he is a scourge of sinne, and a blessing of Grace; Gods Vicegerent ouer his people, and vnder him supreme Gouvernour, his safety must bee his Councels care, his health, his Subiects prayer, his pleasure, his Peeres comfort; and his content, his Kingdomes gladnesse: his presence must be reuerenced, his Person attended, his Court adorned, and his State maintained; his bosome must not be searched, his will not disobeyed, his wants not vnsupplied, nor his place vnregarded. In summe, he is more then a man, though not a God, and next vnder God to be honoured aboue man.

An Vnworthy King.

AN Vnworthy King, is the vsurper of Power, where tyranny in authority loseth the glory of maiesty, while the feare of terror frighteth loue from obedience: For when the Lyon plaies the Wolfe, the Lambe dies with the Ewe. Hee is a messenger of Worth to be the scourge of sinne, or the triall of patience, in the hearts of the religious: he is a warrant of woe, in the execution of his fury, and in his best temper, a doubt of Grace: hee is a dispeopler of his Kingdome, and a prey to his enemies, an vndelightfull friend, and a tormentor of himselfe: he knowes no God, but makes an Idoll of Nature, and vseth Reason but to the ruine of sense: his care is but his will, his pleasure but his ease, his exercise but sinne; and his delight but vnhumane: his heauen is his pleasure, and his golde is his God: his presence is terrible, his countenance horrible, his words.

words vncomfortable, and his actions intolerable. In summe, he is the foyle of a Crowne, the disgrace of a Court, the trouble of a Councell, and the plague of a Kingdome.

A Worthy Queene.

A Worthy Queene is the figure of a King, who vnder God in his Grace, hath a great power ouer his people: She is the chiefe of women, the beauty of her Court, and the grace of her Sexe in the royalty of her spirit: She is like the moone, that giueth light among the starres, and but vnto the Sunne, giues none place in her brightnesse: She is the pure Diamond vpon the Kings finger, and the Orient Pearle vnprizeable in his eye, the ioy of the Court in the comfort of the King, and the wealth of the kingdome in the fruit of her loue: Shee is Reasons honour, in Natures grace, and Wisedomes loue in Vertues beautie. In summe, she is the Handmaid of God, and the Kings second selfe, and in his Grace, the beauty of a Kingdome.

3

A Worthy Prince.

A Worthy Prince is the hope of a kingdom, the richest Jewell in a Kings Crowne, and the fairest flowre in the Queenes garden: hee is the ioy of Nature in the hope of Honour, and the loue of Wisedome, in the life of Worthinesse: In the secret carriage of his hearts intention, til his dissignes come to action, he is a dumbe shew to the Worlds

4

imagination: in his wisdom hee startles the spirits of expectation in his valour, he subiects the hearts of Ambition in his Vertue, hee winnes the loue of the Noblest, and in his bounty bindes the seruice of the most sufficient: he is the CrySTALL glasse, where Nature may see her comfort; and the booke of Reason, where Vertue may reade her honour: Hee is the Morning-starre, that hath light from the Sunne, and the blessed fruit of the Tree of Earths Paradise: hee is the studie of the wise in the state of Honour, and in the subiect of Learning, the history of admiration. In summe, he is in the note of wisdom, the aime of Honour, and in the honour of Vertue the hope of a Kingdome.

An Vnworthy Prince.

AN Vnworthy Prince is the feare of a kingdome, when will and power carrie Pride in impatience, in the close cariage of ambitious intention, he is like a fearefull dreame to a troubled spirit: in his passionate humours he frighteth the hearts of the prudent, in the delight of vanities hee loseth the loue of the wise, and in the misery of Auarice is serued onely with the needy: he is like a little mist, before the rising of the Sunne, which, the more it growes, the lesse good it doth: Hee is the Kings grieve, and the Queenes sorrowe, the Courts trouble, and the Kingdomes curse. In summe, he is the seede of vnhappinesse, the fruit of vngodlinesse, the taste of bitternesse, and the digestion of heauinesse.

A Worthie Priuie Counciller.

A Worthie Priuie Counciller is the Pillar of a Realme, in whose wisedome and care, vnder GOD, and the King, stands the safety of a Kingdome : He is the Watch-towre to giue warning of the Enemy, and a hand of prouision for the preservation of the State : hee is an Oracle in the Kings eare, and a Sword in the Kings hand, an euen weight in the ballance of Iustice, and a light of grace in the loue of truth : he is an eye of care in the course of lawe, a heart of loue in his seruice to his Soueraigne, a mind of honour in the order of his seruice, and a braine of inuention for the good of the Common-wealth : his place is powerfull, while his seruice is faithfull, and his honour due in the desert of his employment. In summe, hee is as a fixed Planet mong the starres of the Firmament, which through the Cloudes in the ayre, shewes the nature of his light.

6

An Vnworthie Counciller.

A N vnworthy Counciller is the hurt of a King, and the danger of a State, when the weaknes of iudgement may commit an error, or the lacke of care may giue way to unhappinesse : he is a wicked charme in the Kings eare, a sword of terror in the aduice of tyranny : His power is perillous in the partiality of will, and his heart full of hollownesse in the protestation of loue : Hypocrisie is the

7

couer of his counterfaite religion, and traiterous inuētion is the Agent of his Ambition: He is the cloud of darkenesse, that threatneth foule weather; and if it growe to a storme, it is fearefull where it falls: hee is an enemy to God in the hate of Grace, and worthe of death in disloyalty to his Soueraigne. In summe, he is an vnfit person for the place of a Counsellor, and an vnworthy Subiect to looke a King in the face.

A Noble man.

8

A Noble man is a marke of Honour, where the eye of wisdom in the obseruation of desert sees the fruit of Grace: hee is the Orient Pearle that Reason polisheth for the beauty of Nature, and the Diamond sparke where diuine Grace giues Vertue honour: he is the Note-booke of Morall Discipline, where the conceit of care may finde the true Courtier: he is the Nurse of hospitality, the reliefe of necessitie, the loue of Charity, and the life of Bounty: hee is Learnings grace, and Valours fame, Wisdoms fruit, and kindnesse loue: hee is the true Falcon that feedes on no Carrion, the true Horse that will bee no Hackney, the true Dolphin that feares not the Whale, and the true man of God, that feares not the diuell. In summe, he is the Darling of Nature, in Reasons Philosophy; the Loadstarre of light in Loues Astronomie, the rauishing Sweet in the musique of Honour, and the golden number in Graces Arithmeticke.

An

An Vnnoble man.

AN Vnnoble man is the grieve of Reason, when the title of Honour is put vpon the subiect of disgrace; when, either the imperfection of wit, or the folly of will shewes an vnfitnesse in Nature for the vertue of Aduancement: he is the eye of basenesse, and spirit of grossenesse, and in the demeane of rudenesse the skorne of Noblenesse: he is a suspicion of a right Generation in the nature of his disposition, and a miserable plague to a feminine patience: Wisedome knowes him not, learning bred him not, Vertue loues him not, and Honour fits him not: Prodigality or Auarice are the notes of his inclination, and folly or mischief are the fruits of his inuention. In summe, he is the shame of his name, the disgrace of his place, the blot of his Title, and the ruine of his house.

A Worthie Bishop.

AWorthy Bishop is an Ambassadour from God vnto man, in the midst of warre to make a Treaty of peace; who, with a generall pardon vpon confession of sinne, vpon the fruit of Repentance, giues assurance of comfort: Hee brings tidings from heauen, of happinesse to the World, where the patience of mercie calls Nature to Grace: Hee is the siluer Trumpet in the musicke of Loue, where faith hath a life that neuer failes the beloued: Hee is the Director of life in the Lawes of God, and the

the Chirurghion of the Soule, in launcing the sores of sinne, the terror of the Reprobate, in pronouncing their damnation; and the ioy of the faithfull, in the assurance of their saluation. In summe, hee is in the nature of Grace, worthy of Honour, and in the message of Life, worthy of Loue: a continuall Agent betwixt God and man, in the preaching of his Word, and Prayer for his people.

An Vnworthy Bishop.

II

AN Vnworthy Bishop is the disgrace of Learning, when the want of reading, or the abuse of vnderstanding, in the speech of Error may beget Idolatry. He is Gods enemy, in the hurt of his people, and his owne woe, in abuse of the Word of God: he is the shadow of a Candel, that giues no light; or, if it be any, it is but to leade into darkenesse: the Sheepe are vnhappy, that liue in his fold, when they shall either starue, or feede on ill ground: hee breeds a warre in the wits of his Audience, when his life is contrary to the nature of his instruction: hee liues in a roome, where he troubles a World, and in the shadow of a Saint, is little better then a Deuill; hee makes Religion a cloake of sinne, and with counterfeit Humility, couereth incomparable Pride. Hee robs the rich, to relieue the poore, and makes fooles of the wise, with the imagination of his worth: hee is all for the Church, but, nothing for God, and for the ease of Nature, loseth the ioy of Reason. In summe, he is the picture of Hypocrisie, the spirit of Heresie; a wound in the Church,

Church, and a woe in the World.

A worthy Iudge.

A Iudge is a Doome, whose breath is mortall vpon the breach of Law, where Criminall offences must bee cut off from a commonwealth: Hee is a sword of Iustice in the hand of a King; and, an Eye of Wisedome in the walke of a kingdome: his study is a Square for the keeping of proportion, betwixt command, and obedience, that the King may keepe his Crowne on his head, and the Subiect his head on his shoulders. Hee is feared but of the foolish, and cursed but of the wicked; but, of the wise honoured, and of the gracious beloved: Hee is a surueier of rights, and reuenger of wrongs, and in the iudgement of Truth, the Honor of Iustice. In summe, his word is Law, his power Grace, his labour Peace, and his desert Honour.

12

An vnworthy Iudge.

A N vnworthy Iudge is the grieve of Iustice in the Error of Iudgement, when, through ignorance, or will, the death of Innocency lies vpon the breath of Opinion: Hee is the disgrace of Law, in the desert of Knowledge, and the plague of Power, in the misery of Oppression: He is more Morall, then Diuine, in the nature of Policy, and more Iudicious, then Iust, in the carriage of his conceit: His Charity is cold, when partiality is resolved, when the doome of life lies on the

13

C

verdict

verdict of a Iury, with a sterne looke, hee frighteth an offender, and giues little comfort to a poore mans cause. The golden weight ouerwaies his Grace; when Angels play the Diuels in the hearts of his people. In summe, where Christ is preached, hee hath no place in his Church; and in this Kingdome, out of doubt, God will not suffer any such Diuell to beare sway.

A Worthie Knight.

14

A Worthy Knight is a spirit of prooffe, in the aduancement of Vertue, by the desert of Honour, in the Eye of Maiestie: In the field hee giues courage to his Souldiers, in the Court, Grace to his followers, in the Cittie, reputation to his person, and in the Country honour to his House. His Sword and his Horse make his way to his House, and his Armor of best prooffe is an vndaunted Spirit; the Musicke of his delight, is the Trumpet and the Drumme, and the Paradise of his Eye, is an Army defeated, the reliefe of the oppressed, makes his Conquest honourable, and the pardon of the submissiue makes him famous in mercy: Hee is in Nature milde, and in Spirit stout, in Reason iudicious, and in all, Honourable. In summe, hee is a Yeomans commander, & a Gentlemans superiour, a Noble mans companion, and a Princes worthy fauourite.

An Unworthy Knight.

15

A Worthy Gentleman.

16

faithfull, and in reward Bountifull : Hee is made of no Baggage stuffe, nor, for the wearing of base people; but is wouen by the Spirit of Wisedome, to adorne the Court of Honour. His apparell is more comely then costly, and his Diet more wholesome then excessiue, his Exercise more healthfull then painefull, and his Study more for Knowledge then Pride; his Loue not wanton, nor common, his gifts not niggardly, nor prodigall : and his carriage neither Apish, nor sullen. In summe, he is an approuer of his Pedigree, by the Noblenesse of his passage, and, in the course of his life, an example to his posterity.

An Vnworthy Gentleman.

17

AN Vnworthy Gentleman is the scoffe of Wit, and the scorne of Honour, where more wealth then wit is worshipt of Simplicity: who spends more in Idlenesse, then would maintaine Thrift, or hides more in Misery, then might purchase Honour : whose delights are Vanities, and whose pleasures Fopperies, whose studies Fables, and, whose exercise, worse then Follies : His conuersation is Base, and his conference Ridiculous, his affections Vngracious, and his actions Ignominious. His Apparell out of fashion, and his Diet out of order, his Carriage out of square, and, his company out of request. In summe, he is like a mungrell Dogge with a veluet Coller, a Cart-Horse with a golden Saddle, a Buzzard kite with a Fawlcens Bels, or a Baboune with a pied Jerkin.

A.

A Worthy Lawyer.

A Worthy Lawyer is the Student of knowledge, how to bring controuersies into a conclusion of Peace, and out of ignorance to gaine vnderstanding : Hee diuides Time into vses, and Cases into constructions : Hee layes open obscurities, and is prayed for the speech of Truth, and in the Court of Conscience pleads much in *Forma pauperis*, for small fees : He is a meane for the preservation of Titles, and the holding of possessions, and a great instrument of Peace in the Iudgement of impartiality : Hee is the Clyents hope, in his Cases pleading, and his hearts comfort in a happy issue : Hee is the finder out of Tricks in the craft of ill conscience, and the ioy of the distressed in the reliefe of Iustice. In summe, hee is a maker of Peace, among the Spirits of Contention, & a continuer of quiet, in the execution of the Law.

18

An Vnworthy Lawyer.

A N Vnlearned and vnworthily called a Lawyer, is the figure of a Foot-post, who carries Letters, but knowes not what is in them, only can read the superscriptions, to direct them to their right owners. So trudgeth this simple Clarke, that can scarce read a Case when it is written, with his hand-full of papers, from one Court to another, and from one Counsellors chamber to another, when by his good payment, for his paines, hee will bee so sawcy, as to call himselfe a Solicitor :

19

But what a taking are poore Clients in, when this too much trusted cunning companion, better read in *Pierce Plowman*, then in *Ploydon*, and in the Play of *Richard* the Third, then in the Pleas of *Edward* the Fourth; perswades them all is sure, when hee is sure of all? and in what a misery are the poore men, when, vpon a *Nihil dicit*, because indeede, this poore fellow, *Nihil potest dicere*, they are in danger of an Execution, before they know wherefore they are condemned: But, I wish all such more wicked then witty, vnlearned in the Law and abusers of the same, to looke a little better into their consciences, and to leaue their crafty courses, lest when the Law indeede laies them open, in steade of carrying papers in their hands, they weare not papers on their heads, and in stead of giuing eare to their Clients causes, or rather eies into their purses, they haue nere an Eare left to heare withal, nor good Eie to see withall; or at least honest Face to looke out withall: but as the Grasshoppers of Egypt, bee counted the Caterpillers of England, and not the Foxe that stole the Goose, but the great Foxe that stole the Farme, from the Gander.

A worthy Souldier.

20

A Worthy Souldier is the childe of Valour, who was borne for the seruice of necessitie, and to beare the Ensigne of Honour, in the actions of Worth: He is the Dyer of the Earth with blood, and the ruine of the erections of Pride: Hee is the watch of Wit, in the aduantage of Time, and

and the executioner of Wrath vpon the wilfull offender: He disputes questions with the point of a Sword, and preferres Death to indignities: Hee is a Lyon to Ambition, and a Lambe to Submission: hee hath Hope fast by the hand, and treads vpon the head of Feare. Hee is the Kings Châmpion, and the Kingdomes Guard, Peaces preseruer, and Rebellions terror: He makes the Horse trample at the sound of a Trumpet, and leades on to a battaile, as if hee were going to a break-fast; hee knowes not the nature of Cowardise, for his rest is set vp vpon Resolution: his strongest fortification is his Mind, which beates off the assaults of idle humors, and his life is the passage of danger, where, an vndaunted Spirit stoopes to no Fortune; with his armes hee wins his Armes, and by his desert in the field, his Honour in the Court. In summe, in the truest Man-hood hee is the true man: and in the creation of Honour, a most worthy Creature.

An Vntrained Souldier.

AN Vntrained Souldier is like a young hound, that when the first falls to hunt, he knowes not how to lay his nose to the earth: Who hauing his name but in a booke, and marched twise about a market place, when he comes to a piece of seruice, knowes not how to bestowe himselfe: He marches as if he were at plough, carries his Pike like a Pike-staffe, and his sword before him, for feare of losing from his side: if he be a Shot, he will be rather ready to say a Grace ouer his Peece, and so to discharge his

his hands of it, then to learne how to discharge it with a grace: he puts on his Armour ouer his cares, like a waste-coate, and weares his Murrian like a night-cap; when he is quartered in the field, he looks for his bed, and when he sees his Prouant, he is ready to crie for his victuals; and ere hee knowe well where he is, wish heartily hee were at home againe, with hanging-downe his head, as if his heart were in his hose: sleepe till a Drumme, or a deadly bullet awake him, and so carrie himselfe in all Companies, that till Martiall Discipline haue seasoned his vnderstanding, he is like a Cipher among figures, an Owle among birds, a Wise man among fooles, and a shadow among men.

A Worthy Physician.

A Worthy Physician is the enemy of sicknesse, in purging nature from corruption: his action is most in feeling of pulses, and his discourses chiefly of the natures of diseases: He is a great searcher out of simples, and accordingly makes his composition: hee perswades abstinence, and patience, for the benefit of health, while purging and bleeding are the chiefe courses of his counsaile: the Apothecarie, and the Chirurgeon are his two chiefe attendants, with whom conferring vpon Time, growes temperate in his cures: Surfets, and wantonnesse are great agents for his imploiment, when by the secret of his skill, out of others weaknes hee gathers his owne strength. In summe, hee is a
neces-

necessary member for an vnecessary malady, to find a disease and to cure the diseased.

An Vnworthy Physician.

AN vnlearned, and so Vnworthy Physician, is a kinde of Horse-leech, whose cure is most in drawing of bloud, and a desperate purge, either to cure, or kill, as it hits; his discourse is most of the cures that hee hath done, and them as farre off: and not a receipt vnder a hundreth pounds; though it be not worth three halfe-pence: Vpon the market day he is much haunted with Vrinals, where if he finde any thing (though he knowe nothing) yet hee will say some-what, which if it hit to some purpose, with a fewe fustian words, hee will seeme a piece of strange stuffe: hee is neuer without old merry tales, and stale Iests to make olde folkes laugh, and Cum-fits, or Plummes in his pocket, to please little Children: yea, and he will be talking of complexions, though he know nothing of their dispositions: and if his medicine doe a feate, he is a made man among fooles: but being wholly vnlearned, and oft-times vn honest, let me thus briefly describe him: He is a plaine kinde of Mountebanke, and a true Quacke-saluer, a danger for the sicke to deale withall, and a Dizard in the world to talke withall.

23

D

A Wor-

A worthy Marchant.

24

A Worthy Marchant is the heire of adventure, whose hopes hang much vpon winde : Vpon a wodden horse he rides through the world, and in a merry Gale, makes a path through the Seas: he is a discoverer of Countries, and a finder out of commodities, resolute in his attempts, and royall in his expences : he is the life of Traffick, and the maintainer of Trade, the Sailers Master, and the Souldiers friend ; hee is the exercise of the exchange, the honor of credit, the obseruation of Time, and the vnderstanding of thrift : his studie is number, his care his accounts, his comfort his Conscience, and his wealth his good Name : he feares not *Silla*, and sayles close by *Caribais*, and hauing beaten out a storme, rides at rest in a harbour: by his Sea gaine, he makes his land-purchase, and by the knowledge of Trade, findes the key of Treasure : out of his trauailes, he makes his discourfes, and from his eye-obseruations, brings the Moddels of Architectures ; he plants the earth with forraine fruits, and knowes at home what is good abroad : he is neat in apparell, modest in demeanure, dainty in dyet, and ciuill in his carriage. In summe, hee is the Pillar of a City, the enricher of a Country, the furnisher of a Court, and the worthy seruant of a King.

An

An Vnworthy Marchant.

AN Vnworthy Merchant is a kinde of Pedler, who (with the helpe of a Broker) gets more by his wit, then by his honestie : hee doth sometime vse to giue out money to Gamesters, bee paide in post, vpon a hand at Dice : sometime, he gaines more by Bawbles, then better Stuffles, and rather then faile, wil aduenture a false oath for a fraudulent gaine ; hee deales with no whole sale, but all his honesty is at one word: as for wares and weights he knows how to hold the ballance, and for his Conscience, he is not ignorant what to do with it: his trauaile is most by land, for he fears to be too busie with the water, and whatsoeuer his ware be, hee will be sure of his money : the most of his wealth is in a packe of trifles, and for his honesty, I dare not passe my word for him ; if he be rich, tis tenne to one of his pride, and if he be poore, he breakes without his fast. In summe, hee is the disgrace of a Marchant, the dishonour of a Citty, the discredit of his parish, and the dislike of all.

25

A good man.

A Good man is an image of God, Lord ouer all his Creatures, and created only for his seruice : he is made capable of Reason, to know the properties of Nature, and by the inspiration of Grace, to know things supernaturall : He hath a face
D 2
always

26

alwaies to looke vpward, and a Soule that giues life to all the Sences, hee liues in the VWorld as a Stranger, while Heauen is the home of his spirit : his life is but the labour of sence ; and his death, the way to his rest : his study is the word of Truth, and his delight is in the lawe of loue : his prouision is but to serue necessity, and his care the exercise of Charitie: he is more conuersant with the diuine Prophets, then the worlds profits, and makes the ioy of his soule in the tidings of his saluation: he is wise in the best wit, and wealthy in the richest treasure : his hope is but the comfort of mercy, and his feare but the hurt of sinne : Pride is the hate of his soule, and Patience the worker of his peace, his Guide is the wisdom of Grace, and his trauaile but to the heavenly *Ierusalem*. In summe, hee is the Elect of God, the blessing of Grace, the seede of loue, and the fruite of life.

An Atheist, or most badde man.

AN Atheist is a figure of desperation, who dare do any thing euen to his soules damnation : he is in nature a Dogge, in wit an Asse, in passion a Bedlam, and in action a Diuell : Hee makes Sinne a iest, Grace an humour, Truth a fable, and Peace a Cowardice : his Horse is his pride, his Sword is his Castle, his Apparell his riches, and his Punke his Paradise : hee makes Robberie his purchase, Lechery his Solace, Mirth his Exercise, and Drunkenesse his Glory : hee is the danger

daunger of Society, the loue of Vanitie, the hate of Charitie, and the shame of Humanitie: hee is Gods enemy, his Parents grieffe, his Countries plague, and his owne confusion; hee spoiles that is necessarie, and spends that is needlesse; hee spightes at the Gracious, and spurnes at the Godly: the Tauerne is his Palace, & his belly is his God, a Whore is his Mistresse, and the Diuell is his Master: Oathes are his Graces, Wounds his Badges; Shifts are his practices, and beggery his paiments: Hee knowes not G O D, nor thinkes of Heauen, but walkes therow the world, as a Diuell towards Hell: Vertue knowes him not, Honesty findes him not, Wisdom loues him not, and Honour regards him not: hee is but the Cutlers friend, and the Chirurgeons Agent, the Thieves Companion, and the Hangmans Benefactor: he was begotten vntimely, and borne unhappily, liues vngraciously, and dies vnchristianly: Hee is of no Religion, nor good fashion, hardly good complexion, & most vile in condition. In summe, hee is a Monster among men, a Iewe among Christians, a foole among Wisemen, and a diuell among Saints.

D 3

A wise

A wise man.

28

A Wise man, is a Clocke that neuer strikes but at his houre, or rather like a Diall, that being set right with the Sunne, keepes his true course in his compasse. So the heart of a Wise man, set in the course of Vertue by the spirit of Grace, runnes the course of life, in the compasse of eternall comfort : Hee measureth Time, and tempereth Nature, imployeth Reason, and commandeth Sense : Hee hath a deafe Eare to the Charmer, a close mouth to the Slaunderer, an open hand to Charity, and an humble mind to Piety : Obseruation and experience are his reasons labours, and Patience with Conscience are the lines of his Loues measure, Contemplation, and Meditation are his Spirits exercise, and GOD and his Word are the ioy of his Soule : Hee knowes not the Pride of Prosperity, nor the misery of Aduersitie, but takes the one as the Day, the other as the Night : Hee knowes no Fortune, but builds all vpon prouidence, and through the hope of Faith, hath a fayre ayme at Heauen : His words are weighed with Iudgement, and, his Actions are the examples of Honour : Hee is fit for the seat of Authority, and deserves the reuerence of Subiection : Hee is precious in the counsell of a King, and mighty in the sway of a Kingdome. In summe, hee is Gods seruant, and the Worlds Master, a stranger vpon Earth, and a Citizen in Heauen.

A

A Foole.

A Foole is the Abortiue of wit, where Nature had more power then Reason, in bringing forth the fruit of imperfection; his actions are most in extremes, and the scope of his braine is but Ignorance: onely Nature hath taught him to feede, and Vse, to labour without knowledge: Hee is a kind of shadow of a better substance, or, like the Vision of a Dreame, that yeelds nothing awake: he is commonly knowne by one of two speciall Names, deriued from their qualities, as, from wilfull Will-foole, and Hodge from Hodge-podge; all meates are alike, all are one to a Foole: His exercises are commonly diuided into foure parts, Eating and Drinking, Sleeping and Laughing: foure things are his chiefe Loues: a Bawble, and a Bell, a Coxecombe, and a Pide-coate: Hee was begotten in unhappinesse, borne to no goodnes, liues but in beastlinesse, and dies but in forgetfulnesse. In summe, he is the shame of Nature, the trouble of Wit, the charge of Charity, and the losse of Liberality.

29

An Honest man.

AN Honest man is like a plaine Coate, which, without welt or gard, keepeth the body from winde and weather, and being well made, fits him best that weares it; and where the stuffe is more regarded, then the fashion, there is not much adoe in the putting of it on: so, the mind of an Honest man

without

30

without tricks or complements, keepe the credit of a good Conscience from the scandal of the World, and the worme of Iniquity : which, being wrought, by the Worke-man of Heauen, fits him best that weares it to his seruice : and, where Vertue is more esteemed then Vanity, it is put on, and worne with that ease, that shewes the excellency of the Workeman : His study is Vertue, his word Truth, his life the passage of Patience, and his death the rest of his Spirit : His trauaile is a Pilgrimage, his way is plainnesse, his pleasure Peace, and his delight is Loue : His care is his Conscience, his wealth is his credit, his charge is his Charity, and his content is his Kingdome. In summe, hee is a Diamond among Jewels, a Phanix among Birds, an Vnicorne among Beasts, and a Saint among men.

A Knaue.

31

A Knaue is the scumme of Wit, and the scome of Reason, the hate of Wisdome, and the dishonour of Humanity : He is the danger of Society, and the hurt of Amity, the infection of Youth, and the corruption of Age : He is a Traytor to Affiance, and abuse to imployment, and a rule of Villany, in a plot of mischiefe : Hee hath a Cats eye, and a Beares paw, a Sirens tongue, and a Serpents sting : His Words are lies, his Oaths periuries, his Studies subtilties, and his practices Villanies, his Wealth is his wit, his Honour is his wealth, his Glory is his gaine, and his god is his Gold : He is no mans friend, and his owne enemy, cursed on Earth,

Earth, and banished from Heauen : Hee was begotten vngraciously, borne vntimely, liues dishonestly, and dies shamefully : His heart is a puddle of Poyson, his Tongue a sting of iniquity, his Braine a distiller of deceit, and his Conscience a compasse of Hell. In summe, hee is a Dogge in disposition, a Foxe in wit, a Wolfe in his prey, and a Diuell in his Pride.

An Vsurer.

32

AN Vsurer is a figure of Misery, who hath made himselfe a slaue to his Money : His Eye is clos'd from pittie, and his hand from Charity, his Eare from compassion, and his heart from Pietie : while hee liues, hee is the hate of a Christian, and, when he dies, hee goes with horror to hell : His study is sparing, and his care is getting, his feare is wanting, and his death is loosing : His Diet is either fasting, or poore fare, his Cloathing the Hang-mans wardrobe, his house the receptacle of Thecuery, and his Musick the chinking of his Money : Hee is a kind of Canker, that with the teeth of Interest, eates the hearts of the poore, and a venomous Fly, that sucks out the blood of any flesh that hee lights on. In summe, hee is a seruant of drosse, a slaue to Misery, an Agent for Hell, and a Diuell in the World.

A Beggar.

33

A Beggar is the childe of Idlenesse, whose life is a resolution of ease, his trauaile is most in the High-ways, and his *Randevows* is commonly in an Ale-house : His study is to counterfeit Impotency, and his practice, to cozen simplicity of Charity, the iuice of the Malt is the licour of his life, and at bed, and at boord a Louse is his companion : Hee feares no such enemy, as a Constable, and, beeing acquainted with the stocks, must visite them, as hee goes by them : Hee is a Drone that feedes vpon the labours of the Bee, and unhappily begotten, that is borne for no goodnesse; his staffe and his scrippe are his walking furniture, and what hee lackes in meat, hee will haue out in drinke : He is a kinde of Caterpillar that spoiles much good fruite, and an vnprofitable creature to liue in a common-wealth : Hee is seldome handsome, and often noysome, alwaies troublesome, and neuer welcome: hee prayses for all, and preyes vpon all, begins with blessing, but ends often with cursing : if hee haue a Licence, hee shewes it with a grace, but if hee haue none, hee is submissiue to the ground : sometime he is a Thiefe, but, alwaies a Rogue, and in the nature of his profession, the shame of Humanity. In sum, hee is commonly begot in a Bush, borne in a Barne, liues in a High-way, and dyes in a Ditch.

A Virgin.

A Virgin is the beauty of Nature, where the Spirit gracious makes the creature Glorious: She is the loue of Vertue, the honour of Reason, the grace of Youth, and the comfort of Age: Her studie is Holinesse, her exercise Goodnesse, her grace Humility, and her loue is Charity: her countenance is Modesty; her speech is Truth, her wealth Grace, and her fame Constancy: her vertue Continence, her labour Patience, her dyet Abstinence, and her care Conscience: Her conuersation Heauenly, her meditations Angel-like, her prayers Deuout, and her hopes Diuine: Her parents Ioy, her kindreds Honour, her countreys Fame, and her owne Felicity: She is the blessed of the Highest, the praise of the Worthiest, the loue of the Noblest, and the neereſt to the Beſt: Shee is of creatures the Rareſt, of Women the Chiefeſt, of nature the Pureſt, and of Wiſedome the Choyſeſt. Her life is a Pilgrimage, her death but a Paſſage, her deſcription a Wonder, and her name an Honour. In ſumme, ſhee is the daughter of Glory, the mother of Grace, the ſiſter of Loue, and the beloued of Life.

34

A wanton Woman.

A Wanton Woman is the figure of Imperfection, in nature, an Ape, in quality, a Wag-taile, in countenance, a Witch, and in condition,

35

dition, a kinde of Diuell : her beck is a net, her word a charme, her looke an illufion, and her companie a confufion : her life is the play of idlenefle, her diet the exceffe of dainties, her loue the change of vanities, and her exercife the inuention of follies : her pleasures are fanfies, her ftudies fashions, her delight colours, and her wealth her cloathes : her care is to deceiue, her comfort her Company, her houfe is vanity, and her Bed is ruine, her difcourfes are fables, her vowes, diffimulations, her conceits subtilties, and her contents varieties : She would ſhe knowes not what, and ſpends ſhe cares not what, ſhe ſpoiles ſhe fees not what, and doth ſhee thinks not what : She is Youths plague, and Ages Purgatory, Times abuſe, and Reaſons trouble. In ſumme, ſhee is a ſpice of madneſſe, a ſparke of miſchiefe, a tutch of poyſon, and a feare of deſtruction.

A quiet Woman.

36

A Quiet woman is like a ſtill winde, which neither chills the body, nor blōwes duſt in the face: her Patience is a Vertue that winnes the heart of loue, and her wiſedome makes her will well worthy regarde : She feares God, and flyeth ſinne, ſheweth kindneſſe and loueth peace: her tongue is tied to diſcretion, and her heart is the harbor of goodneſſe : Shee is a comfort of Calamity, and in proſperity a companion, a Phyſician in ſickneſſe, and a Muſician in helpe : her wayes are the walke toward heauen, and her Guide is the Grace of the Almighty : She is her husbands Downe-bed, where his heart

heart lyes at rest, and her childrens Glasse in the notes of her Grace, her seruants honour in the keeping of her house, and her neighbours example in the notes of a good nature: She skorns Fortune, and loues Vertue, and out of thrift gathereth Charity: she is a Turtle in her loue, a Lambe in her meeknesse, a Saint in her heart, and an Angell in her soule. In summe, shee is a Iewell vnprizeable, and a ioy vnspeakable, a comfort in Nature incomparable, and a VVife in the world vnmatchable.

An Vnquiet Woman.

AN Vnquiet Woman is the misery of man, whose demeanure is not to be described, but in extremities: her voice is the skrieching of an Owle, her eye the poison of a Cockatrice, her hand the clawe of a Crocadile, and her heart a Cabinet of horror: She is the grieve of Nature, the wound of Wit, the trouble of Reason, and the abuse of time: her pride is vnsupportable, her anger vnquenchable, her will vnsatiable, and her malice vnmatchable: She feares no colours, she cares for no counsaile, she spares no persons, nor respects any time; her command is *Must*, her Reason *will*, her Resolution *Shall*, and her satisfaction *So*: She looks at no lawe, and thinkes of no Lord, admits no command, and keepes no good order: She is a crosse, but not of Christ, and a word, but not of Grace, a creature, but not of wisedome, and a seruant, but not of God. In summe, she is the seede of trouble, the

37

fruit of trauaile, the taste of bitternesse, and the digestion of death.

A good Wife.

38

A Good Wife is a world of wealth, where iust cause of content makes a kingdome in conceit: She is the eye of warinesse, the tongue of silence, the hand of labour, and the heart of loue: a companion of kindnesse, a Mistris of Passion, an exercise of Patience, and an example of experience: She is the Kitchen Physician, the Chamber comfort, the Halls care, and the Parlours Grace: She is the Dairies neatnesse, the Brue-house wholsomnesse, the Garners prouision, and the Gardens plantation: her voice is musicke, her countenance meekenesse, her minde vertuous, and her soule gracious: she is her Husbands Iewell, her Childrens ioy, her Neighbors loue, and her seruants honour; she is Pouerties praiser, and Charities praise, Religions loue, and Deuotions zeale: she is a care of necessity, and a course of Thrift, a booke of Huswifery, and a mirror of modestie. In summe, she is Gods blessing, and Mans happiness, Earths honour, and Heauens creature.

An Effeminate Foole.

39

AN Effeminate foole is the figure of a Baby; he loues nothing but gay, to look in a Glasse, to keepe among Wenches, and, to play with trifles: to feed on sweet meats, and to be daunced in Laps, to be imbraced in Armes, and to be kissed on
the

the Cheeke : To talke Idlely, to looke demurely, to goe Nicely, and to Laugh continually : To be his Mistresse seruant, and her Mayds master, his Fathers Loue, and his Mothers none-Child ; to play on a Fiddle, and sing a Loue-song, to weare sweet Gloues, and looke on fine things : To make purposes, and write Verses, deuise Riddles, and tell lies : To follow Plaies, and study Daunces, to heare Newes, and buy trifles : To sigh for Loue, and weepe for kindnesse, and mourne for company, and bee sicke for fashon : To ride in a Coach, and gallop a Hackney, to watch all Night, and sleepe out the Morning: to lie on a bed, and take Tobacco, and to send his Page of an idle message to his Mistresse : to go vpon Gigges, to haue his Ruffes set in print, to picke his Teeth, and play with a Puppet. In summe, hee is a man-Childe, and a Womans man, a gaze of Folly, and Wisedomes grieve.

A Parasite.

A Parafite is the Image of iniquity, who for the gaine of drosse, is deuoted to all villanie : He is a kinde of Thiefe, in committing of Burglarie, when hee breakes into houses with his tongue, and pickes pockets with his flatterie : his face is brazed that he cannot blush, and his hands are limed to catch holde what hee can light on : his tongue is a Bell (but not of the Church, except it be the Diuels) to call his Parish to his seruice : hee is sometime a Pander to carry messages of ill meetings, and perhaps hath some Eloquence to perswade sweetnesse in

in-finne : he is like a dogge at a doore, while the diuels dance in the chamber, or like a Spider in the house top, that liues on the poison belowe : hee is the hate of honesty, and the abuse of beauty, the spoile of Youth, and the misery of Age. In summe, he is a danger in a Court, a Cheater in a Citie, a Iester in the Countrey, and a Lacke-an-Apes in all.

A Bawde.

41

A Bawde is a kinde of Woman-Beast, who hauing lost the honour of her Virginitie in her youth, meanes to goe to hell in her Age : She is dangerous among young people, for feare of the infection of the falling sicknesse, and not to teach children to spel, lest she learne them too soone to put together : shee is partly a Surgeon, but most for the the allaying of swellings in the lower parts, and hath commonly a charme to coniure the Diuell into hell : Shee grieues at nothing more, then at disability to sinne, and is neuer so merry, as when she is perswaded to be young : she feares nothing more then the Cart, and cares for nothing but ease, and loues a cup of Sacke and a pot of Ale, almost as well as the hope of her saluation : shee is much subiect to sore eyes, and ill teeth, with sitting vp late, and feeding on sweete things : she is a Gossip at a Childe-birth, where, her mirth is a bawdy tale; and a Matrone in an Hospitall, to see young wenches well set to worke. In summe, shee is the loathsomenesse of Nature, the hate of Vertue, the spoile of wealth, and the ruine of Mayden-heads.

A Drun-

A Drunkard.

A Drunkard is a Nowne Adiectiue, for he cannot stand alone by himselfe ; yet in his greatest weaknesse, a great trier of strength, whether health or sicknesse will haue the vpper hand in a surfer: He is a spectacle of deformitie, and a shame of humanity, a viewe of sinne, and a grieve of Nature : he is the anioiance of Modesty, and the trouble of Ciuility, the spoile of wealth, and the spight of Reason : he is only the Bruers Agent, and the Ale-house Benefactor, the Beggers Companion, and the Constables trouble : he is his Wifes woe, his Childrens sorrow, his Neighbours scoffe, and his owne shame. In summe, hee is a Tubbe of swill, a Spirit of sleepe, a picture of a Beast, and a Monster of a man.

42

A Coward.

A Coward is the childe of feare, hee was begotten in colde bloud, when Nature had much adoe to make vp a Creature like a man : his life is a kinde of sicknesse, which breeds a kinde of palsey in the ioynts, and his death the terror of his conscience, with the extreme weakenesse of his faith: hee loues Peace as his life, for he feares a sword in his soule : if he cut his finger, hee looketh presently for the signe, and if his head ake, he is ready to make his will : a report of a cannon strikes him flat on his face, and a clap of thunder makes him a strange *Metamorphosis*: rather then he will fight, he will be beaten, and if his legges

43

F

will

will helpe him, he will put his armes to no trouble : he makes loue commonly with his purse , and brags most of his Mayden-head, he will not marry but into a quiet family, and not too faire a wife, to auoide quarrels : if his wife frowne vpon him, he sighes , and if shee giue him an vnkinde word , he weepes : hee loues not the hornes of a Bull , nor the pawes of a Beare : and if a dogge barke, he will not come neere the house : if hee be rich, he is afraide of Theeues, and if he be poore he will be slaue to a Begger. In summe, hee is the shame of man-hood, the disgrace of Nature, the skorne of Reason, and the hate of honour.

An honest Poore man.

AN honest Poore man is the prooffe of miserie, where patience is put to the trial of her strength to endure griefe without passion, in staruing with concealed necessity, or standing in the aduentures of Charitie : if he be married, Want rings in his eares, and woe watreth his eyes : if single, he droopeth with the shame of Beggery, or dyes with the passion of penurie : of the Rich, he is shunned like infection, and of the poore learns but a heart-breaking profession : his bed is the earth, and the heauen is his Canapy, the Sunne is his Summers comfort, and the Moone is his Winter candle : his sighes are the notes of his musick, and his Song is like the Swanne before her death : his study, his patience, and his exercise prayer ; his dyet, the herbes of the earth, and his drinke, the water of the Riuer : his trauell is the walke of the woful, and his horse *Bayard* of ten-toes : his apparell but the clothing of nakednesse

kednesse, and his wealth but the hope of heauen: He is a stranger in the world, for no man craues his acquaintance, & his funerall is without Ceremony, when there is no mourning for the misse of him: yet may he be in the state of Election, and in the life of loue, and more rich in Grace, then the greatest of the World. In sum, he is the grieve of Nature, the sorrow of Reason, the pittie of wisdom, and the charge of Charity.

A Iust man.

A Iust man is the Child of Truth, begotten by vertue and kindnesse, when Nature in the temper of the spirit, made euen the ballance of Indifferency: his eye is cleere from blindnesse, and his hand from Bribery, his will from wilfulnesse, and his heart from wickednesse: his word and deed are all one, his life shewes the nature of his loue, his care is the charge of his Conscience, and his comfort, the assurance of his Saluation: In the Seat of Iustice, he is the grace of the Lawe, and in the iudgement of Right, the honour of Reason: he feares not the power of Authority to equall Iustice with Mercie, and ioyes but in the iudgement of Grace, to see the execution of Iustice: his Iudgement is worthy of honour, and his Wisdom is gracious in Truth: his Honour is famous in Vertue, and his Vertue is precious in Example. In summe, he is a spirit of Vnderstanding, a braine of Knowledge, a heart of Wisdom, and a Soule of Blessednesse.

A Repentant Sinner.

46

A Repentant Sinner is the Child of Grace, who being borne for the seruice of God, makes no reckoning of the mastershippe of the world, yet, doth he glorifie God in the beholding of his creatures, and in giuing praise to his holy Name, in the admiration of his Work-manship: He is much of the nature of an Angell, who being sent into the world but to do the will of his Master, is euer longing to bee at home with his fellowes: He desires nothing but that is necessary, and delighteth in nothing that is transitory, but contemplates more then hee can conceiue, and meditates onely vpon the Word of the Almighty; his Senses are the tyrers of his Spirit, while, in the course of nature, his Soule can find no rest: He shakes off the ragges of Sinne, and is cloathed with the Robe of Vertue: he puts off *Adam*, and puts on Christ: His heart is the Anuile of Truth, where the braine of his Wisedome beates the thoughts of his Minde, till they be fit for the seruice of his Maker: His labour is the trauaile of Loue, by the rule of Grace to find the highway to Heauen: His feare is greater then his Loue of the World, and his Loue is greater then his feare of God. In summe, he is in the Election of Loue, in the booke of Life, an Angell incarnate, and a blessed Creature.

A Re-

A Reprobate.

A Reprobate is the Childe of sinne, who being borne for the seruice of the Deuill, cares not what villany he does in the world : His wit is alwaies in a maze, for his courses are euer out of order, and while his will stands for his wisdom, the best that falls out of him, is a Foole : Hee betrayes the trust of the simple, and sucks out the blood of the Innocent. His breath is the fume of Blasphemy, and his Tongue the fire-brand of Hell : His desires are the destruction of the Vertuous, and his delights are the Traps to damnation : Hee bathes in the bloud of Murther, and sups vp the broth of Iniquity : He frighteth the Eyes of the Godly, & disturbeth the hearts of the Religious : he marreth the wits of the Wise, and is hatefull to the Soules of the Gracious. In summe, he is an inhumane Creature, a fearefull Companion, a man-Monster, and a Diuell incarnate.

47

An Old man.

AN Old man is the declaration of Time, in the defect of nature, and the imperfection of sense in the vse of Reason : He is in the obseruation of Time, a Kalender of experience, but in the power of Action, he is a blanke among Lots : He is the subject of weakenesse, the Agent of sicknesse, the displeasure of life, and the forerunner of death : Hee is twise a Child, and halfe a man, a liuing Picture, and a dying Creature : he is a blowne Bladder, that is onely stuffed

48

with winde, and a withered Tree, that hath lost the sappe of the Roote: or an old Lute with strings all broken, or a ruined Castle that is ready to fall: Hee is the eye-fore of Youth, and the iest of Loue, and in the fullnesse of Infirmitie, the Mirror of Misery. Yet, in the honour of Wisedome, he may be Gracious in Grauity, and in the gouernment of iustice, deserue the Honour of Reuerence: Yea, his Words may be notes for the vse of Reason, and his Actions examples for the imitation of discretion. In summe, in whatsoeuer estate, he is but as the snuffe of a Candle, that pinke it neuer so long, it will out at last.

A Young man.

49

A Young man is the Spring of Time, when Nature in her Pride shewes her Beauty to the World: He is the delight of the Eye, and the study of the minde, the labour of instruction, and the Pupil of Reason: His Wit is in making or marring, his Wealth in gaining or losing, his Honour in aduancing or declining, and his Life in abridging or increasing: He is a Bloome, that either is blasted in the Bud, or growes to a good fruit, or a Bird that dies in the nest, or liues to make vse of her wings: Hee is a Colt that must haue a Bridle, ere hee bee well managed, and a Faulcon that must be well man'd, or hee will neuer be reclaimde: Hee is the Darling of Nature, and the charge of Reason, the exercise of Patience, and the hope of Charity: His exercise is either Study or Action, and his study either Knowledge or Pleasure: His disposition giues a great note of his generation,
and

and yet, his breeding may cyther better or worse him, though to wish a Black-Moore white, bee the losse of labour, and what is bred in the bone, will neuer out of the flesh. In summe, till experience haue seasoned his Vnderstanding, hee is rather a Childe then a man, a prey of flattery, or a praise of prouidence, in the way of Grace, to proue a Saint, or in the way of sinne, to grow a Deuill.

A Holy man.

A Holy man is the chiefeft Creature in the workmanship of the World : He is the highest in the Election of Loue, and the neereft to the Image of the humane Nature of his Maker : Hee is serued of all the creatures in the Earth, and created but for the seruice of his Creator : Hee is capable of the course of Nature, and by the rule of Obseruation, finds the Art of Reason; his senses are but seruants to his Spirit, which is guided by a power aboue himselfe : his Time is onely knowne to the Eye of the Almighty, and what hee is in his most greatnesse, is as nothing, but in his Mercy : He makes Law by the direction of life, and liues but in the mercy of Loue: he treads vpon the face of the Earth, til in the same substance he be trod vpon, though his Soule that gaue life to his senses, liue in Heauen, till the resurrection of his flesh : Hee hath an Eye to looke vpward towards Grace, while Labour is onely the punishment of sinne : his Faith is the hand of his Soule, which layeth hold on the promise of Mercy : his Patience, the Tenure of the possession of his Soule,
his

his Charity, the rule of his life, and his hope; the Anchor of his Salvation : His study is the state of Obedience, and his exercise the continuance of Prayer; his life but a passage to a better, and his death, the rest of his labours : His heart is a watch to his Eye, his wit, a doore to his Mouth, his Soule, a guard to his Spirit, and his Limmes, but labourers for his Body.

In summe, hee is raviſht with Diuine Loue,
hatefull to the nature of Sinne, troubled with
the Vanities of the World, and longing
for his Ioy but in Hea-

uen.

FINIS



